Alabama Baptist Historical Society

MINUTES

OF THE

TWENTY-FIRST ANNUAL SESSION

OF THE

TUSKALOOSA BAPTIST ASSOCIATION

HELD AT

Hepzibah Meeting-House, Tuskaloosa Co, Ala.,

FROM 17TH TO 26TH SEPTEMBER,

1853.

TUSKALOOSA:
PRINTED BY M. D. J. SLADE.
1853.

Alabama Baptist Historical Society

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OF THE TWENTY-FIRST ANNUAL SESSION OF THE

TUSKALOOSA BAPTIST ASSOCIATION,

Held at Hephzibah Meeting-house, Tuskaloosa County,

Commencing on Saturday, 17th Sept. 1853.

SATURDAY, SEPT. 17, 1853.

At 11 o'clock, the congregation, delegates and ministers assembled at the stand, where, after singing and prayer, the Introductory Sermon was preached by brother I. R. ARNOLD, (the alternate,) from *Rom.* v, 8, 9.

[Bro. Adams, appointed last year to preach the Introductory, was, from sickness, prevented attending the Association.]

2. After an intermission of half an hour, for dinner, (the brethren and friends having provided tents with ample preparations on the ground,) the Delegates assembled in the Meeting-house. A hymn was sung, and prayer by brother Dodson. The names of the churches were called, the delegates presented the letters from their respective churches, and cast their votes for a Moderator and a Clerk. REUBEN DODSON was elected Moderator, and M. SLADE, Clerk.

3. The Churches were represented by the following Delegates:

FIRST DISTRICT.	Mt. Moriah, Bibb co.	1826	M. Moses, John Riley, R. C. Calffe,
	Cedar Grove do	1837	George M. Burns, T. Moore, P. M. Cobb,
	Union, do	1845	Samuel Tubb, Joseph Shaws, E. B. Mayfield.
	Haysop, do	1830	E. McLean,* W. Shuttlesworth, J W Murphy.
	Shultz Creek, do	1830	Tho. A. Jordan, Sam'l Hall, John Gray.
	Siloam, do	1844	R. L. Boyd, M. V. B. Camp, Z. Canterberry.*
	Liberty, Tuskaloosa	4835	Stephen Caudle,* W. M. Howard, I. Burk.*
	Big Hurricane, do	1839	E. MITCHELL, Leander Hays, James Buridge.
	Hephzibah, do	1847	Wm. Bryson, Wm. Herring, WILLIS BURNS.
	Mt. Zion, do	1850	J. P. THOMPSON, O. J. Hall, B. S. Thompson*
	Sardis, do	1819	Seth Bowen, Green B. Walker, Jno. H. Ward.
SECOND DISTRICT.	Gilgal, do	1828	S. W. Eddins, J. B. Eddins, S. R. Hamner.*
	South Sandy, do	1843	No representation.
	Little Sandy, do	1836	H. B. Rogers, T. Davis, E. Wright.
	Hopewell, do	1830	J. Robertson,* L. D. Browne, N. H. Browne.
	Ruhamah, do	1836	J. H. Lowry, R. Pounds, Drury Riley.
	Tuscaloosa, do	1818	J. H. FOSTER, Benj. F. Eddins, M. D. J. Slade.
	Northport, do	1839	R. S. ADAMS,* A. M. Nuckolls, R. H. Poe.
THIRD DIST.	Big Creek, do	1820	ISHAM PARKER, H. Skelton, Henry Hyche.*
	Bethel, do	1817	Freeman Logan, M. B. Hassell.
	Chapel Hill, do	1839	James Sartain,* N. Lloyd,* John Brown.*
	Philadelphia, do	1824	REUBEN DODSON, C. Gay, Joel Hancock.
	Salem, do	1824	John Thomas,* I. Willingham, A. Woodward.
	New Hope, do	4839	E. Gilchrist, E. Bagwell,* B. Day.*
	Friendship, do	1825	JOHN WALTERS,* P. Waits, Jon'n Hardin.
	Bethabara, do	1843	C. Montgomery, J.Hendrick, W. Montgomery.
	Concord, Fayette,	1839	Thomas Davis, Levi Taylor, John Spiers.
FOURTH	Bethany, Tuskalosa,	1832	S. Mayfield, Henry P. Reese, Jas. M. Mills.*
	Dunn's Creek, do	1834	Andrew Caddell, Jas. Powell,* Jas. White.
	Spring Hill, do	1827	P. Sudduth, Elijah Howell, R. Nall.
	Hebron, do	1848	No representation.
	Mt. Tabor, Pickens,	1839	JESSE THOMAS, Jacob FOX, Dudley Prewett.
	Mt. Lebanon, Fay'te	1839	Jas. Middleton,* E. Dodson, H. Dodson.*

NOTE.—The above states the Districts, Churches, date Constituted, and their Delegates.

3. On motion, the Association adopted the same order of business as was pursued last year.

4. Messengers from sister Associations, and visiting Ministers, not dele-

gates or messengers, were requested to be welcome, and to participate in the deliberations of this body.

5. Standing committees were appointed: On *Preaching*—Bowen, Poe, Willingham, and Nalls, the deacons of Hephzibah church, and, on motion bro. Burns was added. On *Documents*—Foster, J. B. Eddins, Sudduth, and Thompson. On *Finance*—Fox, Poe, and Gay. On *Nominations*—N. H. Browne, S. Mayfield, B. Eddins, and Rogers.

6. On motion, the Circular Letter was submitted to a committee of bros. Foster, Jesse Thomas, Burns, and the author of the Circular.

7. Correspondence called for—when bros. Lee and Harbin, messengers from the North River Association, with Minutes, and the letter printed therein, came forward and received a cordial welcome by the Moderator. Minutes were received from the Mulberry Association, and from the Alabama Baptist Convention.

8. The committee appointed to nominate preachers for the Sabbath, reported, [See "Sabbath" item.]

9. On motion, it was determined that on to-morrow, after the Missionary sermon, collection should be taken, the proceeds of which should be applied to the Tuskaloosa Baptist Home Mission; and that notice thereof be given at the stand to-day.

10. After singing a hymn, and prayer by bro. Manly, the Association adjourned until Monday morning, 9 o'clock, to give opportunity for the Committee on Destitution to meet this evening.

[The Sabbath was observed by religious services throughout the day; first, by a prayer meeting at sun rise, then by another, early after breakfast. By appointment of the committee, bro. Jesse Thomas preached at 9 o'clock; he was followed by brother Manly, who preached the Missionary sermon; after which a collection was taken up, amounting to $40 85. At 4 P. M brother Foster preached, and was followed by bro. Burns. At night, bro. Thompson occupied the stand. The services closed with an invitation to all interested in prayer, and who sought their Savior, repentant and sorrowing for the burden of sin, to come forward, when a large number presented themselves. It was soul cheering to believe that there was a spiritual awakening in the hearts of the people.]

MONDAY, SEPT. 19.

The Association met; a hymn was sung, and prayer by bro. I. Parker.

11. Reading the minutes of Saturday, the Constitution, &c. dispensed with.

12. The roll was called, corrected, and absentees marked.

13. Correspondence was received from the Canaan Association, by her messengers, bros. H. G. Smith and Z. Hagood; also from the Cahawba, by bro. Sansing, and from both bodies a supply of minutes. The moderator gave a cordial welcome to the messengers, who took seats with us.

14. Correspondence was returned—to the Union Association, by bros. Foster, Adams and Parker. To the Cahawba—L. D. Brown, Burns, Thompson and S. W. Eddins. To the Canaan—Arnold, Burns, Mitchell, Dodson, Lowry and McMath. To the North River—Hassell, Gilchrist, Woodward, Poe and Adams. To the Mulberry—Ward, Boyd, E. B. Mayfield and Burns.

15. On motion, it was voted, that this Association will return to its former custom of writing letters by our messengers to corresponding bodies, instead of a general letter; and that the moderator appoint persons to write the letters. Whereupon, bro. Foster was appointed to write to the Union—N. H. Browne to the Cahawba—Poe to the North River—Thompson to the Mulberry—and Burns to the Canaan.

16. The committee on Documents made a Report, which was read and ordered to be printed, and the resolutions of Gilgal church. [See Appendix.]

17. In connexion with Documents, a printed communication was read from the Southern Baptist Publication Society, which pleaded the cause of religious publications, and their dissemination, and the establishment of Sunday Schools by all our Baptist churches. Bro. Manly addressed the body in favor of the

objects of that communication, of Sabbath Schools, and the promotion of the interests of our denomination. It was then voted that the paper which had been read be referred to the committee on Documents; and that bro. Manly act with the committee, and they to report to this body.

18. The committee on Nominations reported, which was concurred in, viz: Brother Dodson to write the Circular, and Jesso Thomas in case of failure; bro. Jesse Thomas to preach the next Introductory Sermon, and bro. I. Parker alternate; brother Foster to preach the Missionary sermon, and brother Adams alternate.

Delegates to the Baptist State Convention—B. Manly, Joshua H. Foster, J. P. Thompson, M. D. J. Slade, S. W, Eddins, R. Dodson, Isham Parker, I. R. Arnold, John Walters, W. Clement and N. H. Browne.

18. DISTRICT MEETINGS.

First District—To be with Mt. Moriah church, on Saturday before the first Sunday in September next; brother Burns to preach the Introductory, and on Sunday a missionary sermon; brother Thompson alternate in both cases.

Second District—With Little Sandy church, on Friday before the 3d Sabbath in August; brother Adams to preach the Introductory, and brother Dodson alternate.

Third District—With Concord church, on the 3d Sabbath in August; bro. Adams to preach the Introductory, and brother Arnold alternate. Bro. Arnold to preach a missionary sermon, and brother Dodson in case of failure.

Fourth District—With Lebanon church, on Friday before the 2d Sabbath in September; brother John Walters to preach the Introductory, and brother Jesse Thomas alternate.

19. The next ASSOCIATION will be held at Salem church, Tuskaloosa county, on Saturday before the third Sabbath in September. 1854.

20. The Committee on Destitution reported verbally, and the letters of bro. Thomas to it, were read. It was considered and discussed whether or not to continue the employment of a missionary; pending which, a motion wasmade and carried, to refer the subject to the committee on Documents.

21. Took a recess until half past 2 o'clock, when the body again assembled.

22. The committee on the Circular Letter reported it; which was read and adopted. [See Appendix.]

23. The committee on Finance reported, which was concurred in, viz:

The committee on Finance report that they have received from the Churches, for

Minutes		$44 17
Associational Fund,		38 92
Tuskalooosa Home Mission	$151 97	
Am't paid by bro. Slade of what remained of last year,	17 27	
Collected on last Sabbath for Tuskaloosa Home Mission	40 85	
		210 59
From Tuskaloosa Bap. Ch. Aux. Soc. for Tus. Ass. Bible Soc.	52 00	
' Philadelphia do do do do do	9 75	
' Mt. Moriah do do do do do	11 70	
		73 45
Rec'd from Tuskaloosa Bap. Church, for Ministerial Education,	8 00	
' do do do Indian Mission,	31 00	
' do do do Foreign Missions,	27 50	
' do do do Southern Dom. H. M*	10 00	
		76 50
Total,		$343 64

* Besides this sum of $10, Tuskaloosa church paid to Rev. T. F. Curtis, $83 10.

24. The committee on Finance recommended that the Clerk be paid $15 out of the Association fund; the balance to be divided with the messengers, in proportion to the time of each. The fund for minutes was applied.

25. The committee on Documents further reported, on the subjects submitted to them. The report was read and adopted. [See Appendix.]

26. As suggested by the 7th paragraph in the report of the committee on Documents, $208 50 was subscribed, $114 25 in cash: the balance to be paid to the treasurer, (Slade) in Tuskaloosa, as early as possible.

27. On petition, Northport church was added to the 3d District.

28. After singing, and prayer by bro. Sudduth, adjourned till 9 o'clock

TUESDAY, SEPT. 20.

29. The Association met. A hymn was sung; prayer by bro, H. G. Smith.

30. Letters to Associations with which we correspond, were read and signed.

31. The Moderator appointed the Committee on Destitution, viz: B. Manly, President; J. P. Thompson, 1st V. P.; Jesse Thomas, 2d V. P.; with B. S. Thompson, Jackson Hall, Seth Bowen, John Ward, Joseph B. Eddins, Reuben Loggins, N. H. Browne, M. D. Slade, John Thomas, C. A. Gay, G. W. Hassell, John Brown, P. Sudduth, Jacob Fox, James White, and S. Mayfield, members of the Board.

32. It was voted, that the committee on Destitution meet at the Lecture room of the Baptist church in Tuskaloosa, on Wednesday, 12th of October.

33. Bro. Foster offered the following resolutions, which were adopted:

Resolved, That this body cordially approves of the Bible Society organized on Saturday, to be known as the Tuskaloosa Association Bible Society, and that we request each church in this Association to form an Auxiliary Society.

Resolved, That the clerk be directed to print the Constitution and Proceedings of the Society with the minutes.

34. The following resolutions were offered, and adopted:

Resolved, That this Association encourage the meeting of Ministers and Deacons in connexion with the 5th Sundays, whenever they occur; and urge on these officers the importance of all coming together for purposes of mutual improvement, at such times.

35. *Resolved*, That the first meeting of this kind, as an experiment, be held on Friday before the 5th Sunday in October, at Bethany Baptist church, 14 miles west of Tuskaloosa, on the upper Columbus road, and that the brethren assembling be considered authorized to proceed in future as they may determine for themselves, from time to time.

36. *Resolved*, That the clerk of this body take charge of the funds sent up from the Tuscaloosa church, amounting to $76 50, and that he send or take the same to the Alabama Baptist State Convention.

37. The clerk stated that he had paid bro. Jesse Thomas, the missionary, $150, and that there is now in his hands, $110 09. He also stated that he had paid over the Bible Society funds, $73 85, to bro. J. H. Foster, Treasurer.

38. The clerk was instructed to have the minutes printed and distributed.

39. After prayer by brother Manly, and singing a hymn, the Association adjourned.

REUBEN DODSON, Moderator.

M. D. J. Slade, Clerk.

CIRCULAR LETTER.

The Tuskaloosa Baptist Association to the Churches therein represented.

Dear Brethren:—In accordance with previous arrangements, we are permitted, by the mercy of God, to address you a few thoughts upon "*Fasting and Prayer.*" The word "fast," perhaps, literally denotes an abstinence from food. Fasts of one kind or another, as practiced or observed in the early ages of the world, is a source of frequent reference and treatment in sacred history. Moses, the great Hebrew lawgiver, speaks of them as being in existence during his time, and enjoined their observance as a religious duty—Lev. xvi, 29, xxiii, 27. The observance of the fast there referred to, was on the great day of annual atonement—one which appears ever to have been prominent, and which is styled, in Acts, xevii, 9, "the fast." We believe that information is nowhere expressly given what the injunction of Moses (called "afflicting the soul") involved; and we can conjecture only from later practices among the Jews.

Fasting, as treated in the Old Testament, was an ordinance of divine injunction—Joel, ii, 12—and attended with prayer and supplication to God—Ez. viii, 23; Dan. ix, 3; Psalms xxxv, 13. On particular and signal occasions, fasts were not uncommon,—as when the children of Israel had been grievously defeated at the hands of the Benjamites—they "came unto the house of God and wept, and sat there before the Lord and fasted until even, and offered burnt-offerings and peace-offarings before the Lord.—Judg. xx, 26—see also,

1 Kings, xxi, 9; Jer. xxxvi, 9; 2 Chron. xx, 3. They were especially observed for the purpose of averting the wrath of God; securing his favor and cooperation in any great undertaking—Joel, i, 14; Jonah, iii, 5; 1 Sam. vii, 5, 6; attended with mourning, humiliation and confessions of sin—Joel, ii, 12; Neh. ix, 1, 2; Deut. ix, 18; 1 Sam. vii, 3; and were general and national, or private and local, as his judgments seemed to require—Judg. xx, 26; Ez. viii, 21; 2 Sam. xii, 16; 2 Sam. i, 12. When private, though not [perhaps enjoined by the Mosaic law, they were held in relation to individua or family incidents; and, in object and tendency, were similar to those of a public or general nature. Ez. x, 6; Neh. i, 4; 1 Sam. i, 7, xx, 37; and they were resorted to in cases of private afflictions—2 Sam. xii, 16. Ps. ix, 24; and as an especial means of humbling and chastening the soul—Ps. lxix, 10, xxv, 13; Ex. xxxiv, 28.

In the New Testament, fasting with prayer was appointed by the primitive christians for the ordination of ministers of the Gospel. In the word of God—Acts xiii, 23—we find, "As they administered unto the Lord and fasted, the Holy Ghost said, separate me Barnabus and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Also, in Acts, xiv, 23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed."

Again: we glean from the sacred Scriptures, that fasts were continued for different periods of time; generally varying from a portion only of *one day*, to *seven days and nights*. There were some, however, endured by individuals, of a most extraordinary and seemingly miraculous duration: as when Moses went up into the mount to receive the tables of stone, upon which were written the ten commandments; and when "Jesus was led up of the spirit in the wilderness to be tempted of the devil,"—they, each, "fasted forty days and forty nights"—Exod. xxxiv, 28; Duet. ix, 9, 18; iv Matt. 2—see, also, i Kings, xix, 8.

Like most other Divine ordinances, fasts were, in process of time, and with the growth of general social corruption, much perverted in the spirit of their observance; and, on this account, rebuked by the "Lord of hosts."—Zech. vii, 5—just as Christ subsequently reproved the Pharisees for their hypocrisy on such occasions—Matt. vi, 12.

From the sketch thus briefly given of our subject, as derived from the pages of sacred history, we clearly infer, that the obligation to observe days of "fasting and prayer," is as binding upon christians of the present day, as it was upon the ancients. What is worthy of remark, that fasts are nowhere in the New Testament, positively commanded by our blessed Savior; yet, we have not only his directions, as found in Matt. vi, 16–18, for the manner in which they should be observed, (as also the example of the Apostles—Acts, xiii, 3; xiv, 23)—but even his own divine example.—Matt. iv, 2. And surely Christ would not have instructed his "chosen people," unless he had approved the ordinance itself—much less, would he have "fasted" forty days and forty nights," had it not been for the sake of his church and blessed cause upon earth; thus furnishing an example of humility and obedience to the holy law of God, worthy of imitation on the part of his followers—an example worthy of all who profess to love, serve and honor their Lord and Master. This long abstinence of our blessed Savior preceded a severe assault of the tempter of souls; who, having failed in all his nefarious designs upon his holy and divine character, it is said, "left" him; and "angels came and ministered unto him." Although it cannot be expected that modern christians should fast as long as Christ, Moses, Elijah, and others mentioned in the Scriptures, did, whose human natures must have been divinely supported; still, the example of our Savior is sufficient to establish the Ordinance as of divine origin, and impose its obligations upon his people; who are not less the objects of the "Prince of Darknesss" than Christ was.

Again: when our Lord was asked, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink,"—He replied, "Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall

be taken away from them; and then shall they fast in those days." Luke v, 33-35. In this answer, our Savior, doubtless, intended to convey the impression, that so long as He, the bridegroom, should remain with the disciples, the "children of the bride-chamber," it was not necessary and proper for them to fast; but that whenever he should be translated from earth to heaven, then they would fast. Since, then, he has been thus removed, this language is quite suggestive—not only that the obligation of observing fasts with prayer is incumbent upon christians generally at the present day, but that it is especially so, when their church is in difficulty or affliction. When Christ, the head of the Church, withdraws the light of his countenance, and his cause seems to droop in spiritual gloom and darkness, let his disciples resort to fasting, humiliation and prayer to God; and their "Father which seeth in secret shal' reward them openly." Matt. vi. 18. And further, in accordance with the example given by the church at Antioch, to which we have already referred, it is likewise, probably the duty of churches in "setting apart their ministers to the work of the Lord, to observe days of 'fasting and prayer.' And when they had fasted and prayed, and laid their hands on them, they sent them away."

Having, we trust, satisfactorily established the duty of observing days of fasting and prayer, as incumbent and binding upon modern christians, we cannot now, perhaps, more appropriately exhibit the nature and peculiarities of this duty, than by adverting to the directions given by our blessed Lord to the prophet Joel. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, where is their God?" Joel, iii, 15-18—see, also, Joel, i, 14.

It seems, then, that the preaching of the Gospel should form a conspicuous part in the public religious services connected with fasting and prayer. Like the holy sabbath, the day itself should be also kept as a day of sacred rest, both for man and beast. Jonah, iii, 7.

But, dear brethren, it is feared, that we have already written this communication too long; and we can pursue this fruitful subject no further. And now, in conclusion, let us intreat you that so often as the blessed Word and the judgments of God may seem to require, to humble your souls in fasting and prayer, freely and humbly confessing your sins, thus putting on the whole armor of God, that you may be strong in the faith, and do valliant service in the great and glorious cause you have espoused. "Then shall ye call, and the Lord shall answer; ye shall cry and he shall say, Here I am." Isaiah, xviii, 9. Be ye, therefore, perfect, even as your Father which is in Heaven is perfect. Matt. v, 48. Finally, brethren, the Grace of our Lord Jesus Christ be with you all.

APPENDIX.

Your committee on Documents beg leave to Report—

1. The Gilgal church presents a series of resolutions adopted by them in reference to the religious instruction of the colored people. We recommend that they be read before this body, and that in accordance with the request of that church, they be spread on our minutes. We further recommend that the Association advise the adoption of a similar course in all the churches, where the congregation of colored people is sufficiently large to justify it, and where it is not, that our brethren be affectionately requested to adopt such measures as in their judgment may seem most likely to secure the religious improvement of their servants.

2. We recommend the reading of the letter from Bethel.

3. The brethren at Sardis desire instructions from this body in regard to those members of Baptist churches who drink ardent spirits at public places. To this query we recommend the following answer. Whoever so acts reproaches the cause of Christ, and injures others by the influence of his example, and so violates a rule adopted and recommended by the Apostle Paul, in which he declares, "If meat make make my brother to offend, I will eat no flesh while the world standeth."

4. Several of the churches mention their organization of Bible Societies,

and recommend the organization of an Associational Bible Society, to which those of the churches will be severally Auxiliary. This recommendation meets our cordial approbation.

Your committee would further report on other matters submitted to them—

1. That the churches be encouraged to procure, each, a pastor—that being the scriptural arrangement.

2. That no missionary arrangement which the churches would probably sustain, can supply adequate ministerial labor to all the destitute churches and neighborhoods; and that therefore nothing of this kind which this body may do is to be considered a substitute for the separate exertions of the churches in procuring pastors, or in keeping up meetings for worship and mutual edification on each successive Lord's Day, though they may be without the presence and aid of a minister.

3. That, for the purpose of doing what we can to relieve destitution, the arrangement made at the last session for missionary operations, be continued—with these modifications—1st, that it be discretionary with the committee on Destitution, when and where and how often they shall meet,—and, 2d, that any five members, meeting under appointment of the committee, shall be a quorum for business.

4. That the committee on Destitution be requested to take it in charge to provide in Tuskaloosa, a Depository of Books and other things suitable for Sunday Schools in connection with the churches—including Bibles and Testaments, and any books of the Southern Publication Society—that they may be authorized to employ any funds which may now or hereafter may be given for the purpose of furnishing such a Depository, to which those may resort, who want to purchase such articles; and that the said committee make an annual report to this body of the condition and state of the Depository.

5. That the churches be advised and urged, in this period of alarming destitution of ministerial labor, to consider their obligation, as churches, to maintain the worship of God in some form on every Lord's Day—spending its hallowed hours in mutual attempts to provide each other's knowledge of the Scriptures and christian edification—also in communicating religious instruction to their children; and this, notwithstanding they have no minister to lead or assist them.

6. That the committee on Destitution may instruct their missionary or missionaries to aid in the circulation of religious books, and in the establishment of Sunday Schools.

7. That an effort be made, forthwith, to procure the necessary funds for establishing a Depository as suggesied in this report—and that the delegates of this Convention be requested to procure funds in their churches and neighborhoods for this purpose, and forward them to the committee.

J. H. FOSTER, Chairman.

Resolutions of Gilgal Church.

Feeling the responsibilities imposed on us by our ownership of slaves, and recognizing our duty to provide them with the means of religious instruction—we do therefore

Resolve, That we will raise an amount of money sufficient to employ a minister to preach to the colored people of this vicinity, which amount shall be raised by the slaveholders of this church, aided by any contributions which other slave holders in the neighborhood may choose to make.

Resolved, That we respectfully request our brethren who own servants, in the other churches of this Association to adopt a similar plan, and thus co-operate with us in this good work.

Resolved, That our Clerk be directed to insert these resolutions in our letter to the Association, with the request that they be spread on the minutes of that body.

M. D. J. SLADE, Treasurer, In acc't with COM'E ON DESTITUTION.

1852, Sept.	To bal. in the Treasury	$67 27	1853, Jan.	Pd. bro. Thomas,	$50 00
1853, "	Rec. from Finance com.	151 97	" Sept	" " "	100 00
" "	" am't collected on Sab.	40 85			
		$260 09			$150 00
			Now in the Treasury		$109 84

STATISTICS OF THE CHURCHES.

CHURCHES.	Baptised	Rec'd by L.	Restored	Dismiss'd	Excom'd	Died,	White members.	Colored members.	Total.	Minutes Fund.	Assoc'n Fund.	Domestic Missions	Tuskal'a M. Meet.
Mt. Moriah	1	2	...	4	1	2	68	16	84	3 00	2 00	$5 00	4
Cedar Grove	.....	1	..	..	...	1	31	.....	31	1 00	1 00	75	4
Union	3	4	..	1	3	...	32	.....	32	75	75	.....	4
Haysop	.....	...	1	4	1	..	50	8	58	1 25	1 25	.....	2
Shultz's Creek	5	5	...	1	...	1	53	.....	53	1 00	1 00	1 60	4
Siloam	7	1	...	2	..	1	40	2	42	75	75	.....	1
Liberty	.....	...	..	2	...	..	30	2	32	75	75	.....	2
Big Hurricane	4	3	2	5	..	..	111	3	114	1 50	1 50	7 00	3
Hephzibah	.....	11	1	13	5	...	102	.....	102	2 00	2 00	13 45	1
Mt. Zion	5	2	3	4	..	1	94	.....	94	2 00	1 00	8 00	2
Sardis	1	...	..	3	2	1	53	22	75	1 00	1 00	.....	1
Gilgal	32	5	5	6	...	..	57	32	89	2 50	2 00	20 00	1
Little Sandy	11	2	3	5	3	...	82	24	106	2 00	1 00	4 60	3
Hopewell	5	4	1	8	2	1	74	9	83	1 50	1 00	3 75	1
Ruhamah	4	2	...	...	1	..	29	1	30	1 00	1 00	.....	2
Tuscaloosa	8	15	..	8	1	1	91	123	214	3 00	2 00	46 50	2
North Port	.....	...	..	2	1	..	37	1	38	1 25	1 00	5 00	2
Big Creek	35	...	1	9	2	..	124	69	198	2 00	3 00	.....	1
Bethel	.....	...	..	2	..	..	12	4	16	75	75	1 50	1
Chapel Hill	.....	1	..	...	...	..	26	2	28	1 00	50	3 00	3
Philadelphia	13	..	..	6	1	1	61	18	79	1 50	1 00	.....	4
Salem	23	3	2	14	..	3	119	4	123	2 00	2 00	3 25	2
New Hope	1	2	...	...	..	..	34	.....	31	1 25	1 25	.....	3
Friendship	1	3	...	5	..	..	45	2	47	1 00	1 00	1 75	1
Bethabara	3	15	...	4	..	..	40	1	41	1 00	1 00	.....	4
Concord	.....	3	2	..	1	1	26	.....	26	1 00	1 00	.....	4
Dunn's Creek	10	1	..	6	4	3	69	4	73	1 67	1 67	5 50	2
Spring Hill	4	17	..	12	7	..	127	17	144	2 00	2 00	12 45	1
Mt. Tabor	8	3	1	7	2	2	64	4	68	1 50	1 50	5 75	4
Mt Lebanon	6	1	...	1	..	..	36	1	37	1 00	1 00	3 12	

☞ Bethany paid $1 for Min. and $1 for Ass. but sent no statistics. Hebron and South Sandy not represented. The figures of the 3 ch's last year included now.

RECAPITULATION.—Baptized 196—Rec'd by letter 106—Restored 22—Dismissed 124—Excluded 36—Deceased 19—White members 1944—Colored members 385—Total 2339. This total includes the white and colored members of Hebron, South Sandy and Bethany, last year.

TUSKALOOSA ASSOCIATION BIBLE SOCIETY.

At a meeting held at Hephzibah Baptist Church, Sept. 17, 1853, of the delegates from the Mt. Moriah, Philadelphia and Tuskaloosa Auxiliary Bible Societies, they determined to organize themselves into a Society to be called the *Tuskaloosa Association Bible Society*. Rev. J. H. Foster acted as Chairman, and M. D. Slade, Secretary. The Society then adopted the following Constitution:

Sec. 1. This Society shall be known as the "Tuskaloosa Association Bible Society," and be auxiliary to the Alabama Baptist Bible Society, the object of which shall be to aid in raising funds for the support of Bible operations in the Southern fields—home and foreign.

Sec. 2. The Officers shall be a President, two Vice Presidents, a Secretary and Treasurer, to be elected annually, who, in addition to the duties usually discharged by such officers, shall act as Managers; and any three of them shall be a quorum, and competent to hold meefings and transact the bnsiness of the Society.

Sec. 3. Any church in the Tuskaloosa Baptist Association can form a Society auxiliary to this Society, by sending up to it Delegates, with funds, to go to the parent Society.

Sec. 4. The annual meeting of this Society shall be at the annual session of the Tuskaloosa Baptist Association; and the number of Delegates to this Society from the Auxiliary Church Society, shall be the same as the Church has to the Association. The President or either Vice President may call this Society together, when deemed necessary.

Sec. 5. This Constitution can be altered at an annual meeting, if required by a majority present.

The following officers of the Society were then elected: B. Manly, President; R. Dodson, 1st Vice-President; John A. Goodson, 2d Vice-President; Joshua H. Foster, Treasurer; and M. D. J. Slade, Secretary.